



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

# SPIRITUALISM.

No. 32.]

LONDON, NOVEMBER 11, 1870.

[PRICE ONE PENNY.]

## SPIRITUALISM IN BRADFORD.

John the Baptist must have been a very lean, spare man. Preaching in the wilderness of Prejudice and Ignorance, and feasting on the "locusts" of public detraction and the "wild honey" of inverted sympathies is not the kind of diet whereon to inflate a man's energies, or put him on first-rate terms with the physical world. We have now had considerable experience in addressing unsympathetic and sceptical audiences, and can testify as to the nature of the work. Before the sealed intellects of the listeners are awakened it is almost impossible to proceed, and as soon as, with vacant wonder mingled with suppressed incredulity, they begin to devour the lecture, the drain upon the speaker is almost unbearable. We have spoken to 1,000 people overnight, and been unable to get up next morning through sheer weakness. An intelligent, critical, and unkindly inappreciative audience has also a peculiar psychological effect, which is far from being comfortable, although externally all may pass off with apparent smoothness. The intelligent and sympathetic hearers give power and comfort to a speaker, and when mediums are present in goodly number, inspiration and eloquence follow to the utmost compass of the speaker's capabilities.

We had these facts amply illustrated in our late tour. When we reached Bradford, and entered into the midst of friends having a unity of purpose with ourselves, then the work was far easier and more effective. Spiritualism in Bradford has many points of action. The various circles are somewhat divided as to what Spiritualism is, or how the movement ought to be conducted. Some circles are rigidly orthodox, and with ceremonious seclusion keep all their experiences within the narrow compass of believers of a peculiar hue. Others, again, are "progressive," and desire to do good to all in a public and intelligible manner. This is, indeed, the ruling feature of Yorkshire Spiritualism, which is an endeavour to get men to *think* rather than to *believe*. Foremost in this work stands John Wade, of Bowling. He retired from business some years ago with a competency, and now devotes his whole energies to the work of Spiritualism. He has considerable healing power and active sympathies, with a stern sense of duty which will not permit him to be idle. Many afflicted ones come to him that he may place his hands on them, and great benefits accrue to many thereby. About a year ago Mr. Wade built a hall over his premises, which he devotes to Spiritualism, free of expense to anyone. Trance-mediums address public meetings here on Sunday and Wednesday evenings, the particulars of which may be found in our list of "meetings." In this hall we gave our first lecture, on Saturday evening, October 29; N. Wood in the chair. The topic was "Spiritualism a Science," in which it was shown that spirit-communion and the phenomena were effected in accordance with natural law, and that the investigation of them was a department in natural philosophy. As Bowling is about a mile from the centre of Bradford, the Sunday meetings took place in the Secular Hall. The morning meeting was convened at 10.30, and during the whole day the Bradford friends were favoured with the presence and genial assistance of Roger Houghton, of Huddersfield. The introductory proceedings were undertaken by this gentleman, after which we lectured on the "Capabilities of Man's Spiritual Nature," proving the existence of a spiritual man, and demonstrating some of the laws of thought and mental action.

At two o'clock a much larger meeting assembled, as friends from the neighbouring towns and villages began to arrive. The duties were sustained chiefly by the local mediums. E. Wood spoke first, on "Human Brotherhood and Intellectual Freedom." John Blackburn followed with an analytical and logical review of the doctrines of "Eternal Punishment," "The Atonement," and other theological absurdities. He concluded by showing how evil was to be overcome, and the method of progress in the spirit-world. We followed with an energetic appeal in favour of spirit-communion, eulogising the soundness and ability of the addresses delivered through the mediums.

In the evening another audience met to hear us lecture on the 'Parallels between Modern Spiritualism and Apostolic Spiritual-

ism." The dogmas and restrictions of modern theology were shown to have had no foundation in the acts or words of Jesus or his followers, but in the Pagan practices and idolatrous views which were engrafted upon the simple teachings of these mediumistic and spiritually-enlightened minds.

On Monday evening we spoke in the hall at Bowling; John Wade in the chair. The subject was "The Healing Power of Dr. Newton and other Mediums;" and on Tuesday evening "The Practical Uses of Spiritualism" was the topic. This short course was delivered almost exclusively to the Association that meets in that room; and it was a succinct and scientific presentment of the leading features of Spiritualism. Those who heard these addresses are anxious to improve themselves, and took kindly heed of the many suggestions thrown out by the lecturer. We hope to hear of the fruits of these meetings in renewed activity on the part of our Bradford friends. Their next move is planned: it is, to secure Emma Hardinge for a course of lectures in the most popular hall in the town. Many other committees are like-minded, so that this lady will have her hands full when she arrives amongst us.

On Wednesday evening we were invited to a celebration of peculiar interest. Mr. Holden, a gentleman of large means and public spirit in the town, about a year ago commenced the work of establishing "cooking depôts" in Bradford, in the same way as they have been in existence in Glasgow for a number of years. These eating-houses, or coffee-rooms, supply a good article at a reasonable price, and the plan is a great boon to the working classes and others. Andrew Cross, a friend of Spiritualism, from Glasgow, is the manager, and now secretary of the local Anthropological Society. The celebration to which we refer was the annual fête to the employés at the various depôts.

Next week we shall have something to say of the Bradford mediums.

## HOW SPIRIT-MANIFESTATIONS ARE PRODUCED.

On Sunday evening, at the Cavendish Rooms, the platform was occupied by Mr. J. J. Morse, trance-speaker, through whom his guide, Tien-Sien-Tie, discoursed on the methods whereby spirit-manifestations were produced. We present a condensed outline of the leading facts and statements given.

"Spirit-manifestations" was a glorious sentence—dear to the human heart, as it implied a continued existence after death; but that it might attain its full value, it was necessary that it should be divested of all mystery, and be shown to take place and be possible only in accordance with the unalterable laws of existence. There were three orders of action in the human organism—first, the external or mechanical; second, the infusive or sympathetic; third, the psychological sphere of existence; but to arrive at an understanding of the last, the two previous stages must be traversed. The monadial or spiritual part of man gave birth to ideas, but before these could be brought to the perception of the listener they had to be clothed upon by the process of thought. To do this the idea had to harmonise itself with the intermediate or spiritual body of man, and also to come in harmony with the external organisation, hence there must be a communication between the monad, the spiritual body, and a physical body. The latter was connected with the intermediate body by what the speaker denominated vital electricity—but he had to use that term for want of a better; magnetism, being finer than electricity, was the means whereby the monadial or interior spiritual existence of man was connected with the spirit-body. This magnetism was not of the same nature as terrestrial magnetism; it was of a vital quality, and much finer. A thought had to traverse these instrumentalities before it could gain expression in physical life.

In the same manner the physical world was related to the universal spirit of creation. The atoms of matter did not come into contact with each other, but were related by their spheres or spiritual emanations. These spheres of the atoms formed a compound sphere which we felt when we touched an object. The vibrations between the sphere of our hand and that of the object gave us the sensation of feeling, and not from the actual contact of



the hand and the object. The harmony which existed between the sphere of an object and that of the hand gave the nature of the sensation. Such was the basis of his argument, which was strictly scientific. Heavy objects were moved, solid bodies were taken through solid bodies, by spirit-power. He believed such to be possible, for he had seen it. How did spirits tilt a table? All objects had an electric sphere, and an electric agent must produce the effect. The mover is a spiritual being; he cannot touch matter personally. How, then, was the contact effected? There was first the sphere which surrounded the object, then nearest to it the electric or external sphere of the medium; this was in turn related to the vital electric sphere within the medium, and that again to the spirit-body, which was in harmonious relation with the external sphere of the controlling spirit. Thus the spirit came into soul-harmony with the medium, and the infusion of spheres enabled the spirit to take hold of the external sphere of the medium, and from thence act upon the negative sphere of the table. The speaker deprecated the opinion that spirits who moved tables were necessarily "low spirits." The reverse was often the case; and the accuracy of the movements of the table depended much on the elevation and experience of the controlling spirit. Operating intelligences who did not understand psychological laws came in contact with the external sphere of the medium, which they used as a lever to move the table, and this method was not so direct or certain as the one previously described; thus many inaccuracies crept into communications from the mechanical difficulties which often stood in the way of inexperienced spirits. The speaker here dwelt emphatically upon the duty of mediums to live as much in accordance with natural laws as possible, that their bodies might be in the greatest harmony with their surroundings, by which many mistakes might be obviated. The spirit-rap which was often heard on tables and other objects was caused by pressure of the electric emanations of the medium by spirit-power on the electric sphere of the table or other object.

To control the arm of a medium required more knowledge on the part of a spirit than to move tables, as he had then to deal with matter in an organised condition, and avail himself of higher laws. To move the arm to write, the spirit brought his electric sphere into harmony with that of the medium, at the same time shutting off the flow of vital electricity which came from the spiritual body. Then the arm was at the service of the controlling intelligence, and writing could be executed more rapidly than by ordinary means, and the matter was on a par with the mental development of the spirit.

The production of spirit-forms was then described. All objects threw off living particles, and man eliminated his peculiar atoms. There was a sea of life all around us which was absorbed by vital organisms, and the finer portions gravitated to the spirit-world. Supposing that a spirit desired to form a rose: he would require to be acquainted with the elements necessary to enter the composition of a rose. He had to trace them in the atmosphere, and in the electric sphere of the medium the positive power of the spirit was able to unite them in accordance with chemical laws, and a rose was the result; but as the combination was only chemical, the form was evanescent. By these means a human form, or a brickbat, could be fashioned for the time being. The law by which solid bodies could be brought through walls was thus: No particle of matter really touches another, as was explained above. A wall was therefore a number of atoms in globes of spirit-light, and consequently transparent to spirit-sight. The power of spirits could compress these atomic spheres and make an opening through which a solid body could pass, the electric sphere of which might also be reduced to make it pass more easily.

It was not so easy to control the vocal organs of a medium as to use his arm. The controlling spirit infused his thought sphere (on the plane of the spirit-body) with that of the medium; the two assimilated, and they were uttered in the style peculiar to the medium. In like manner impressions were made upon those capable of receiving them. Such forms of control illustrated the second or infusive method. Spirit-writing was an electrical transference, the electrical elements of pencil and paper being used for the production of the writing in the harmonious electrical sphere of the medium, after which it was electrotyped, as it were, on to the paper, which caused the ticking sound usually heard. The same was true in regard to direct painting.

Sympathetic control was effected through the magnetic or inner as well as the electric or external spheres of the medium, and the spiritual body as well as the physical body was operated upon. In such cases the medium was much more deeply affected. The monad or interior spiritual nature of the medium became related to the spirit's intelligence; the spirit's idea-sphere harmonised and associated with the monadial existence of the medium, which was negative to the spirit's influence. The idea of the spirit traversed the vital magnetism which linked the monad to the spirit-body; then the vital electricity which linked the spirit-body to the outer body; and, lastly, the external electricity which gave the idea birth into the physical world in the form of expressed thoughts. In this manner the whole nature of the medium was exercised, and all in accordance with natural law. The medium had no memory of these experiences, as the polarities of the organism were reversed—turned spiritwards—during the process, hence mediums did not improve mentally under such uses.

The third or psychological control was the most perfect. The speaker described the various relations of man from the different states which existed in his interior. The spiritual body was related to the spirit-world, and the monad to the Deific life, from which

it drew continuous supplies. In that form of control the polarities were completely reversed, so that the body was as if dead. The monad withdrew itself into the spirit-world, leaving a long ray of light after it, which was attached to the spirit controlling the medium's body. In this manner the monad was kept in relation with its physical body. In this state the controlling spirit had absolute command of the medium, and could use the body freely, both interiorly and externally. When the monad or spirit of the medium had to return to its body again, the controlling spirit drew it by the cord of light, and by re-establishing the polarities the medium's spirit was brought again into normal relation with his body.

The speaker concluded by pointing out the fact that man was part and parcel of the Eternal Mind, and by understanding the laws of his own nature he possessed the key which unlocked all mysteries.

The audience was large, and highly gratified with the address. At a subsequent sitting, the spirit apologised for having omitted to discuss the direct spirit-voice and the spirit-lights, which, for want of time, were left over till another opportunity. On next Sunday evening the subject will be "Life in the Spirit-World."

#### "THOU SHALT KNOW HEREAFTER."

*St. John xiii., 7.*

When the body lies alone,  
When the spirit is set free,  
When I reach my Father's home,  
When I taste the joys to be,

My elevated spirit will  
Have higher thoughts and powers—  
Perceive, love, joy, and visit,  
In those celestial bowers.

Oft pressed by sorrows rife,  
I've prayed for strength to bear;  
I shall see, in spirit-life,  
The hidden "why" made clear.

I feel I'll bless my God  
For these same trials given;  
His purpose—not His rod—  
Is recognised in heaven.

Dear Father! give me grace  
To serve Thee as most meet;  
Oh! grant me some fit place  
Before thy mercy-seat.

Northampton.

#### ON THE RECOGNITION OF FRIENDS IN A FUTURE LIFE.

*To the Editor of the Medium and Daybreak.*

SIR,—May I venture to remind "Spes" that we do receive in the Scriptures a warranty, not only for the hope, but the certainty, that we shall be permitted a personal recognition in the hereafter; for in the gospels of St. Matthew, St. Mark, and St. Luke, we are told of Moses and Elias being seen by the three apostles who accompanied our Saviour to the mount. We have also Christ's own words in the parable of the rich man and the beggar, where Dives not only recognised Lazarus, whom he had known in the flesh, but knew besides, by what we should now call intuition, that it was Abraham who was comforting him. Spiritualism has in the present day brought the same certainty to our own hearts, for seeing-mediums recognise and talk with those whom they had known, as well as the friends and relatives of those with whom they may be in seance; the spirits in some cases telling their names, and in others showing them in letters of light. In this I speak by my own knowledge, my spirit-friends having been identified and described over and over again by very many mediums.

—Yours, &c.,

GEORGINA HOUGHTON.

20, Delamere Crescent, W., November 4, 1870.

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*To the Editor of the Medium and Daybreak.*

SIR,—The following short extract from a message that I have received from my beloved grandfather (through the writing mediumship) may help "Spes" to realise the fact, and all the immense comfort therein involved, of the "recognition of friends in a future state":—

*Given June 7, 1865.*

"My spirit-vision first opened to see around me the atmospheres and then the beloved forms of my children. They were standing by me, ministering to my spirit-wants, as I lay on my couch of rest, which was in a most beautiful garden, and was itself formed of living flowers and fruits, canopied over by a most graceful vine tree. I stretched forth my hand to gather the fruits and flowers, and as my touch came to them I received nourishment and strength by the aromal essence that was at once infused into my spirit-life in all its senses of tasting, seeing, and hearing, as well as smelling; for they gave forth tones of music, and the air was all-responsive to the joyous songs of welcome from my loved ones. 'Twas long before I could realise that it was no beautiful dream from which I should awake on my bed of weakness in my chamber at the 'manse.' My joy was all too great when the consciousness dawned upon me that I was in the presence of Divinity, and had reached the home of the blest. \* \* \* \* \* Yes, I knew them. Their spiritual bodies were the counterparts of their earth-bodies, all traces of earthiness, sadness, and weakness being removed.



All that was to my earthly eyes very lovely in form was added to infinitely by the purity and heavenly atmosphere in which they had been of late trained. \* \* \* I found those who had left me as little children were grown to maturity, to speak in your earthly language, but that term can hardly be correctly applied to the spirit-life, inasmuch as it conveys to you the idea of age, which is not correct, so far as 'growing old' goes. As soon as I had passed from my aged frame my spirit arose *young*, and throwing thus aside all earthliness, took the natural position attained by it in its earth-body."

I asked, "Should we, your grandchildren, know you thus changed, as we only knew you with your white hair and the venerable looks of advanced age?" "When necessary for recognition to the newly-arrived spirit, we can here, as when appearing to you on earth, assume the once familiar appearance, until your spirit-sense and sight are fully opened. This is but seldom necessary, as spirit-communication alone can reveal the knowledge independent of external appearance by a magnetic drawing of spirit to spirit. As my spirit-vision gradually opened, I beheld my children as they were to me—so dear, so beautiful—in their youth and health, ere their frames were reduced by the consumption that took them from me. In a short time their full spiritual beauty was revealed to me, in which was lost the earthly beauty. My fatherly yearnings were thus doubly gratified—by first seeing them as of old, and then seeing all the wondrous power of the spirit-life expansion that had gone on since we parted. Grieve not, but *rejoice*, when a loved one is transplanted to the gardens of our Father, God."—Yours, &c., F. J. T.

#### COMPLIMENTARY RESOLUTIONS TO MRS. HARDINGE.

At the close of Mrs. Hardinge's engagement with the Cleveland Society of Spiritualists, September 23, A. A. Wheelock, chairman of a committee appointed to prepare resolutions, read the following, which were unanimously carried by the large and intelligent audience to whom they were presented:—

"Whereas the ministrations of our esteemed and gifted sister, Emma Hardinge, to the Society in Cleveland, are now closed, and desiring to give expression to the affectionate esteem we entertain for her as a noble woman and a self-sacrificing co-labourer in every reform that can aid humanity; therefore

"Resolved—That we regard our eloquent sister second to none as an able expounder of the Spiritual philosophy, and that we feel a pride and satisfaction in committing the sacred cause of Spiritualism to such hands, knowing that it will ever receive that eloquent defence and justification it merits.

"Resolved—That our sincere gratitude is due, and hereby most freely tendered, to Mrs. Hardinge, for her earnest, unremitting, and most successful labours in different parts of our State and in Cleveland, for the past two months, assured as we are that by her irresistible logic, her matchless eloquence, her exalted and angelic inspirations, our cause in Ohio has received, as in other parts of the country where her voice has been heard, aid and assistance most encouraging for the ultimate triumph of Spiritualism.

"Resolved—That not only as a brilliant orator, but in the character of a true and noble woman, sympathising with the poor and oppressed, and using the most heroic efforts to reclaim the degraded and fallen of her sex, do we recognise in her endeavours the woman and the angel united and combined.

"Resolved—That in her recent offer to recall a paying engagement in order to respond to an invitation given by Mrs. Hill and other ladies, representatives of a benevolent society in the city of Cleveland, to give a lecture, the proceeds to be devoted to aid the suffering, we find additional proof (though none were needed) of the unselfish devotion and living sympathy of Emma Hardinge's great, womanly heart for suffering humanity.

"Resolved—That, though parting with her in the form, we shall still keep and cherish her in memories bright and golden; and wherever she may journey through life—whether across the ocean blue, to the land of her birth, childhood, and kindred; whether visiting foreign lands, fulfilling her heaven-appointed mission; or whether returning to America, 'the land of the free,' with fresh inspiration and a baptism of the dew of heavenly knowledge for all—our sympathies, friendships, and prayers for the welfare of Emma Hardinge shall go with and follow her like the ceaseless love of the angels—a constant benediction and a blessing for ever.

"Resolved—That a copy of these resolutions be presented to Mrs. Hardinge, and that a copy be also sent to the *American Spiritualist*, *Banner of Light*, *Religio-Philosophical Journal*, and *Present Age*, for publication.

"A. A. WHEELOCK,  
"JAS. LAWRENCE,  
"MRS. BOWERS,  
"MRS. S. M. THOMPSON,  
"DR. M. C. PARKER," } Committee."

#### ANOTHER TRANCE-MEDIUM.

A clergyman who had attended one of Mr. Cogman's seances, which take place on Wednesday evenings, at 22, New Road, Commercial Road East, thus characterises Mr. Cogman's control:—"I can speak in unmitigated admiration of the spirit (Elijah) who spoke through Mr. Cogman. The address was practical and clear, and to me enchanting; its oratorical powers of a high order. We could see the old prophet and eccentric hermit wandering over the mountains and through the forests of Judea—the roots, and herbs, and fruits for food, and the pure water from the gurgling brook quenching his thirst; the sod for his couch, and the canopy of heaven for a screen. He was also good-natured in his reply to my question as to the 'schools of the prophets,' which was very satisfactory, and caused a deal of merriment by the original way he put it." This clergyman strongly recommends that Mr. Cogman ascend the public platform. We warmly second the suggestion, and should be glad to see this medium invited to address meetings in the metropolis.

#### A LETTER FROM DR. NEWTON.

MR. J. BURNS.

DEAR FRIEND,—I would have written you before, but I have been so much occupied with patients that I have not had time. I have the same office in Boston that I had previous, and have all I can do. I get the *MEDIUM* regularly, and I seem almost to be there with you. The many pleasant recollections of London and the many dear friends I made there will ever be a bright spot in my life, with the most happy memory. I do not write for publication, but to show you that you are ever dear to me. Give my love to all your family.—Yours very sincerely, J. R. NEWTON, M.D.  
23, Harrison Avenue, Boston, October 26, 1870.

#### SPIRITUALISM AT HUDDERSFIELD.

To the Editor of the *Medium and Daybreak*.

SIR,—On Sunday, October 23, I paid another visit to the circle held at George Holroyd's, Cowms, near Huddersfield. At six o'clock seven of us took our seats at the table, and G. Holroyd soon became entranced. A spirit gave an eloquent address on Sin, which produced great satisfaction. The next that spoke was Joe Haigh, who, it will be remembered, was crushed to pieces on the railway. He still speaks in broad Yorkshire dialect. He appears to progress very much. He gave a lengthy address, and concluded by exhorting us to love one another, and do all the good we could for each other, and it would be better for us hereafter. Several questions were asked, which he answered to our entire satisfaction. The next communication was from a lady who was known to many of us. She was very kind and benevolent when in the flesh, and was much respected by all who had the pleasure of her acquaintance. She wrote as follows:—"Do not preach the doctrine of forgiveness, for thou must live a life of purity and love if thou wouldst be happy. I find that God never intended that man should be punished in eternity, but that he should live a life of unfoldment and progress until he attains to eternal beauty. What proof is there that Jesus came into the world to save sinners, only but by the teaching of the truth while on earth? Where is the efficiency of his blood to wash away sin? Live in peace; do not commit sin. Who told you that you have sinned? Can a man sin if he does his duty in this life?" The following was from a spirit represented to be the father of a gentleman seated at the table:—"I feel happy thou art busy in trying to do good. This is the way I began, trying to teach men to know themselves, which is the noblest pursuit on earth.—THY FATHER." After a few encouraging words from a spirit whom we call "Our American Friend," a hymn was sung, and a very eloquent and appropriate prayer was delivered by a spirit-friend unknown to us. J. Moss.

Commercial Square, Huddersfield, October 24, 1870.

#### SOUTH WALES.

To the Editor of the *Medium and Daybreak*.

SIR,—Last night at our circle we were informed that one "Charles Cook, of Shrivvenham," was in communication with us through the medium. He was village blacksmith, and a true type of the penny novel ditto, for he said he was the best man in the place and cared for nothing whatever, striking an attitude confirmatory of the same. He wished a message to be sent to his friends and relations, which was, that if they desired to do better in the world they must turn over a new leaf and do better themselves—not only a new leaf, but get a new book, and start afresh altogether. When down here he had heard a good deal about thrones, and gold, and singing hallelujah, and all that sort of thing; but he had seen none of it: it was all very hard work up there to him. To the question, "Did he not work harder down here?" he did not answer, but would call again at another time.—Yours, &c.,

O. L. CARLISLE.

Ferryside, October 12, 1870.

#### RUSHDEN.

To the Editor of the *Medium and Daybreak*.

SIR,—After several months of tedious developing, we have been rewarded by a discourse, upon things in general, from our spirit-friend, Martin Luther, through our trance-medium, G. Dickens. He spoke warmly on the present state of Rome and the hypocrisy of the Pope, to the effect that he had lost his power, and proved to the world his fallibility. The Church must fall, in spite of a gaping hell and devil theory. He seemed very anxious to impress upon our minds the *golden rule*—love one another. He threw out some good hints respecting the truths of Spiritualism, and referred to the scepticism that pervades all grades of society. After testing the science in every conceivable form, he urged us to spread the fact that our friends do communicate to us in the flesh. Our friend lamented our inability to accommodate the numerous inquirers at a private circle.—Signed on behalf of the circle, N. CRICK.  
October 30.

ANOTHER EXTRAVAGANT UTTERANCE BY MR. CARLYLE.—It was Mr. Carlyle who, some short time since, without having taken the trouble to investigate Spiritualism, made an extraordinary and absurd remark concerning it. He is quite a censor. We have now a characteristic expression from him with respect to the Franco-German war. Germany appears in this instance as Michael the Archangel, and France, of course, as the Prince of Darkness. This war "is such an instance of Michael v. Satan" as the philosopher of Chelsea "has never read in all history before." "It is a pity," says a literary contemporary, "this old fanatic cannot be muzzled."

PROFESSOR PETERS, of Clinton, New York, announces the discovery of a new planet (No. 112) on September 19th, of the eleventh magnitude, to which he gives the name Iphigenia. The planet is now nearly stationary.—*Nature*.

SCIENCE AND RELIGION.—An interesting controversy has been going on for the last three weeks in the columns of *Public Opinion*, between numerous amateur writers, respecting certain views expressed by Professor Huxley on St. Paul's ideas of biology. Spiritualists would do well to read the correspondence.



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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### SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, NOVEMBER 11, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, NOVEMBER 13, Service at Cavendish Rooms, Mortimer Street, at 7 p.m. Mr. Morse, Trance-Speaker.

KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.

ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m., and 2 p.m. Public Meetings, 2.30 and 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MONDAY, NOVEMBER 14, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.

TUESDAY, NOVEMBER 15, Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

WEDNESDAY, NOVEMBER 16, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

THURSDAY, NOVEMBER 17, Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock.

Reception at the Progressive Library, at 8 o'clock.

BOWLING, Hall Lane, 7.30 p.m.

Dalston Association of Inquirers into Spiritualism. Seance at 74, Navarino Road, Dalston, at 7.45 p.m. (One week's notice requisite from intending visitors.)

\* \* We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 11, 1870.

### SIR JOHN BOWRING ON DEATH.

The name of this gentleman is familiar to many as a very pleasing hymnist and a kind of bishop amongst the Unitarians. A few weeks ago he made a speech at the dedication of a memorial church at Barnard Castle. George Brown, barrister-at-law, had for twenty-five years been an active member of the Unitarian movement in the place, and, suffering all that befel him as a reformer, he reaped his honourable reward in a memorial church being erected to his name, having departed this life in 1868. We well remember the great kindness of this excellent man on the occasion of our delivering a course of lectures in the town about two years before his death. We went to hear him preach. His subject was "Death"—or, rather, life after death. At his request we gave a special lecture on "Spiritualism," which was attentively listened to by a large and highly intellectual audience. Hence Mr. Brown was as much a Spiritualist as he was a Unitarian—or perhaps a little more. His religion at any rate was not a mere catalogue of theological negations, nor a commonplace morality, but a preparation for immortal life. How inappropriate, then, were the remarks of Sir John Bowring, when, according to the *Northern Echo*, he thus alluded to death. Speaking of Mr. Brown, he said—"You know as I know how he would have rejoiced to have seen this day. It was denied him. Death, no doubt, is a great mystery to us, and yet, if I was called upon to say which of the dispensations of the Divine Being is most beneficent, I should say it is His decree that all men must die. It is only by the removal of successive generations that other advancing generations are called into the field of being. Superstitions connected with the past would still have had their hold upon us but for the great and beneficent arrangement that, as one generation succeeds another, they are bound to be better and wiser, and they ought to be

happier, than their forefathers. But we, my friends, are not now to speak of the seclusion and solitude and stillness of death, but of the activity and of the claims of life." Here we have not only a confessed ignorance of a spiritual state, but a positive assumption that death is "seclusion, solitude, and stillness." Sir John afterwards animadverted in glowing terms upon the "science of the stars," and other forms of physical knowledge; but, strange, he never referred to the science of man—especially to Spiritualism, the science of man's immortal nature—the object of all religious action. If Mr. Brown had been amongst them in his bodily form he would certainly have corrected such a dead and materialistic view of life's phenomena, in which death is lauded because it removes old incapables out of the way in the same manner as worn-out horses are consigned to disintegration. Oh, Unitarianism! is this the echo of thy titled apostle's highest aspiration?

### SPIRITUALISM AND THE PRESS.

In the absence of Parliament, and during the dearth of war news, those needy individuals who have to "scrape" for a living have been forced by the internal gastronomic pressure to turn their attention to Spiritualism. We are far too charitably disposed to feel annoyed at the necessitous industry of the winter birds of literature, who are compelled to descend to the manipulation of what they deem the most filthy garbage in order that they may earn a dinner—nay, we pity them; not only because of their needs, but of their want of self-respect, which, in their case, compels the proud soul to stoop to the dictates of the meanest department in human nature. Intellect, that astute mediator in all matters of the human republic, does not help these needy ravens in the least. Gagged and blindfolded, this leader of the mental forces is laden like a donkey with the dirty work of the animal man. Intellect, we pity thy fate in the case of the *Saturday Review*, in whose treatment of "queer magazines" our respected elder brother, *Human Nature*, furnishes a morsel for the necessitous scribbler. The treatment of the "reviewer" (?) is so puerile that *Human Nature* rises majestic above the wavelets of infantile drivelling that in mimic surge bathe the soles of his feet. From inane scurrility we pass to filthy scurrility in the *London Figaro*, who labours hard to talk nastily about the MEDIUM, but with no other effect than to advertise the object of his aversion, and to show the desperate resorts of the brain in the interests of his treasurer and bosom friend, the stomach. Such acts must ease the minds of the writers of much foetid matter, while it fills their bellies, and, we rejoice to say, causes dozens of new faces to leave their pennies at 15, Southampton Row, for copies of that wonderful MEDIUM which the great reviewers, journalists, and satirists cannot let alone. The London correspondent of the *Glasgow Star* has also to unburden himself respecting J. Burns's lectures in the West of Scotland. He makes out "that facile individual" our publisher to be a preacher "somewhere in the north-west of London!" What a dearth there must be in the news market, when a lecture on Spiritualism delivered on a dreadfully stormy night, in an obscure village, by an obscure man, must be of such consequence to a "London correspondent," who has, moreover, to invent statements to give a background of importance to his insignificant fiction.

*Punch* refers to the same topic, and though he is avowedly a fun-maker, he is not half such "queer" reading as those noted above. Without any reason whatever, he assumes that philosophers are drunkards; and as Spiritualism and Teetotalism have been grouped together in our pages, our sage hunchback infers that "the nature of things spiritual and things natural is not the same nature of things;" and, after a quotation from the MEDIUM to show that "the mental condition or temperament which constitutes the Teetotaller also constitutes the Spiritualist," remarks:—"Probably the lecturer above-named, Mr. J. Burns, has had a message from his namesake Robert, recommending barley-water. What does his other namesake, our friend Dawson,\* think of the 'combination of Teetotalism and Spiritualism?' That it strengthens the case for a Permissive Prohibitory Liquor Law?"

*Fun* has also a consultation with a Chinese spirit, but it is not funny. The *Spectator* gives a pretended review of Mrs. Hardinge's "History of Spiritualism," which is an indisputable specimen of intentional abuse, and therefore unworthy of further notice. In the East of London, the local papers have been ventilating the existence of the "Dalston Association." The energetic secretary, Mr. Thomas Blyton, has succeeded in publishing a series of appropriate letters in the *Eastern Post*. With all their affected contempt of things spiritual, it seems a fact that the "gentlemen of the Press" can't dispense with reading the MEDIUM.

### MR. MORSE'S SEANCES.

It is with feelings of peculiar gratification that we refer to the long series of seances which have taken place on Friday evenings at the Progressive Library. The results have been altogether good. First, for the medium; he has undergone a continual course of development, which is yet progressing most satisfactorily. Second, for the cause; spirit-communication has seldom been presented in a better conducted and more regular manner than at these seances. The consequence is that spirit-communication has been thereby elevated in public opinion, and hundreds have been favourably introduced to the phenomena. The communications have also been of the highest intellectual caste, intermingled with humorous and test-messages which gave an air of reality to the whole proceedings.

\* Rev. Dawson Burns, the son of Rev. J. Burns, D.D., of Paddington, the metropolitan agent of the United Kingdom Alliance for the Suppression of the Liquor Traffic.



Many of the test-communications have been corroborated by the authentication of the names and addresses given by the spirits. The Press has repeatedly alluded to these seances as respectfully as their ignorance and prejudice would allow them, and these intellectual phenomena have come to be regarded as "Spiritualism" in place of the usual physical phenomena which have been almost exclusively regarded as the object of Spiritualists. The outlines of a grand spiritual science have been foreshadowed in the philosophical utterances of the guide of the medium, to whom and his coadjutors on the spiritual side much gratitude is due. We doubt not, if all spirit-circles were conducted in the same admirable manner as these have been during the last twelve months, that Spiritualism would soon rise in the estimation of all connected with it. We may also add that the manner in which the intellectual department at these meetings has been sustained is strong proof of the spiritual origin of the matter presented. We might challenge a very clever man to pass through the same ordeal as the spirits through the medium have done during the last year, and sustain his reputation so well. The attendance has been as well maintained as the subject matter.

#### EMMA HARDINGE'S ARRIVAL.

In a few days this esteemed lady will again appear amongst us, and, as stated in her published announcements, at once take an active part in the great work to which she has devoted so many years of her life. Though her sympathies and talents extend far beyond the sphere of Spiritualism, yet she has very urgent claims upon the respect and co-operation of Spiritualists. We are pleased to know that this fact is not overlooked by our readers. Various committees in the provinces have resolved to secure a visit from her as early as possible, for the purpose of hearing a course of her lectures on Spiritualism and Progressive subjects. It is quite likely that other public engagements may occupy much of her time, so that those who intend to avail themselves of her services should lose no time in making their requests known.

We are particularly pleased to hear that the Spiritualists of London contemplate inviting Emma Hardinge, on her arrival, to a social meeting, at which she will be welcomed back to London and to the sympathies of Spiritualists; when they will hear from her lips some account of her sojourn in America, and her suggestions for future action in this country. Such a meeting will be one of great interest, and there will be an anxious desire on the part of many to be present. We have not yet heard what form the meeting is to take, or when or where it will be held. We have heard suggestions from those who attend the Cavendish Rooms on Sunday evenings, that the event should take place there. It would be well to await our distinguished friend's arrival before any special time is fixed, that her convenience may be suited; but, meanwhile, arrangements might be discussed to advantage. If considered necessary, a committee might meet at 15, Southampton Row, on Wednesday evening next, at eight o'clock, and see what had better be done.

#### THE SUNDAY SERVICES.

The financial report for the quarter ending with the month of August has been handed to us. The delay was in the first place occasioned by the vacation, and lastly by the absence of the treasurer from London. The figures are as follows:—

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
June 1, To balance from last statement ...	17	1 4	July 4, " expenses to Rev. F. R. Young, Swindon ...	2	2 0
" 5, collection ...	1	1 4	" 25, T. Child, organist ...	6	0 0
" 12, " ...	0	13 4	Sept. 7, J. J. Morse, trance-speaker, expenses on account of a course of addresses ...	1	1 0
" 19, " ...	0	10 3	October, rent for three months ...	16	5 0
" 26, no collection					
July 2, Mr. Mahony, two seats ...	1	1 0			
" 3, collection ...	0	15 1			
" 10, " ...	0	18 1½			
" 17, " ...	0	8 1			
" 24, " ...	0	3 7			
" 30, " ...	0	2 9½			
Aug. 6, " ...	0	3 1			
" 14, " ...	0	3 9½			
" 21, " ...	0	10 9			
" 28, " ...	0	8 11			
Balance due to treasurer	1	6 6½			
	£25	8 0		£25	8 0

J. BURNS, Treasurer.

Notwithstanding the small deficit above shown, we consider the six months' accounts to be highly satisfactory. We are ashamed to see the miserable pittance of 21s. allotted as expenses to Mr. Morse on account of delivering a series of addresses which were as well worth a salary as anything we have heard in the Cavendish Rooms. This only shows that money is not the actuating motive in this medium's public labours. We hope the treasury will afford to be more generous in future. Thanks are due to gentlemen for honorary services on several occasions.

OUR READERS in Melbourne and Victoria generally will be pleased to know that our friend Mr. John Cuthbertson has just sailed in the "Clarence" for Port Philip. He is an experienced journalist, an intelligent Spiritualist, and enlightened religious reformer. We commend him to the cordial considerations of our Antipodal brethren.

#### THINGS IN GENERAL.

It will be gratifying to the readers of the MEDIUM to know that Spiritualism has taken root in the important Anglo-French bathing city of Boulogne-sur-Mer, and that "the cause" is in the hands of highly respectable and well-educated individuals. The ball has been set rolling, and several enthusiastic helpers are now engaged in keeping it in motion. I need hardly tell you that I did all I could while staying in France to make known the facts of Spiritualism. I might also tell you that the proprietor of a large scholastic establishment (who, by-the-way, is a Master of Arts of the University of France) is most desirous of investigating the phenomena and studying the philosophy of Spiritualism. During my stay at Boulogne I sat frequently at his house, and we were generally favoured with something, though the manifestations were rather erratic. At the commencement of our sittings, I warned the friends that too much was not to be expected, inasmuch as the mediumistic power was not known even to exist, and at the best could only be developed in a partial degree. It was, however, soon found that mediums were amongst the household, and that physical manifestations could be easily obtained. Spiritualism became "the rage," and many "outsiders" sought permission to join the circles formed. Of course the seances suffered much from the general impatience of the sitters; but this was soon remedied, and many who were "red hot" after the spirits, soon cooled down when they found that ghosts could not be produced at will, and made to perform antics to order. Earnest sitters have, however, gone quietly on, and now constantly sit; several have been named mediums, and are seriously prosecuting their development. When this is secured to a greater degree, we may hope to hear of solid results. One message to me, while staying at Boulogne, may be cited as a proof of an independent intelligence communicating. I received through the table news of the death of an individual whom I had met in life, but of whose death I positively knew nothing—until I sent the message home, and got thence an answer in the affirmative. Will objectors please explain how I was able (over a hundred miles from home) to send intelligence of a fact received solely by means of the despised table-tiltings? For myself, I am bound to accept the conclusion which naturally presents itself to my mind, that the intelligence communicating with me at Boulogne was really what it declared itself to be—a disembodied spirit. I ought to add that good mediums passing through Boulogne will find a welcome with our new friends; and I empower you, sir, to give the accompanying address to any who may be journeying thither. May the clouds of war be soon rolled back from fair France, and may the pure and peaceful philosophy of Spiritualism flourish greatly! All true Spiritualists will join with me in this wish.

I should very much like to know when the Dialectical Society intend publishing their report. Perhaps I shall not be violating any confidence in saying that in a conversation which I recently had with one of its members, I was informed that the report is prepared, printed, and, indeed, presented! Well, gentlemen, kindly oblige your humble servant and the general public with a glance at this precious document. It was an interesting and instructive inquiry you entered upon; facts were poured in upon you; these facts have been tested and examined experimentally by your committee; the public eye has been turned towards you; universal expectation has been excited as to your ability to expose the folly of the crack-brained Spiritualists; time has been given you, and most exemplary patience exhibited. Why this delay? Are you holding back from motives of mistaken kindness? Well, we admire your tenderness, but would rather that you demolished us entirely, if the interests of truth could thereby be promoted. We are sick of rumours as to the injury your report will do to the cause of Spiritualism—we prefer rather to smart under the lash of the horsewhip than suffer the slow tortures inflicted by a dread of coming evil. Forth, then, to the front, ye Iconoclasts! Let us know the worst; and if, in a fair stand-up fight between Secularism and Spiritualism, the latter is beaten, we will acknowledge our defeat, and e'en bless our conquerors.

The Society of Spiritualists meeting at 7, Corporation Row, Clerkenwell, were favoured on Thursday week last with a lecture on Modern Spiritualism, by Mr. Thomas Shorter. There was not a large audience present, but the lecture was everything that could be desired. After adverting to the antiquity of Spiritualism, he specially referred to the advent of the modern manifestations in America, and their introduction into England. In doing this, he gave as interesting an account as it has ever been my good fortune to listen to, all his remarks being characterised by good taste and clearness of expression. After the lecture, various questions were asked by the audience; these were answered carefully, respectfully, and fully. Altogether, Mr. Shorter's manner impressed me favourably. He possesses a fund of Spiritualistic knowledge, and is capable of pouring forth his stores of information with more than ordinary facility. There were in the lecture no flights of oratory; but there was much sound common sense. In commencing with this lecture, the Clerkenwell Society have made a good beginning.

On dit, Mrs. Basset, of Stratford, has succeeded in getting direct writing from a spirit-friend.—Mr. Wortley, of Victoria Dock Road, is making intellectual progress in his trance-mediumship.—Mr. Copley, of Victoria Dock Road, now sits "at home," having been agreeably surprised in finding that one of his daughters possesses the mediumistic faculty.

BOHEMIAN.



### The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

November 5.

(The answers were given by Tien-Sien-Tie, the guide of the medium.)

Q. What is the difference between the monad of an oyster and that of a man?—A. In position; the latter being in a perfect organism and the former a transitional one.

Q. May an ignorant person make as good a clairvoyant as one with a well-cultured mind?—A. Clairvoyance is a faculty of the mind, and is not dependent for its manifestations upon external modes of education. Peculiarities of organisation indicate its activity.

Q. Can spirits make themselves acquainted with the contents of books?—A. Yes, by coming into sympathy with the authors' minds; or by observing the sphere left round the book by the mind of a previous reader, by sympathy with the reader, or by observing the emanations from the book. Q. Do animals exist in the spirit-world?—A. They have a vitalic existence, but contain no monad or progressive spirit. Further conversation took place on re-incarnation, of which the spirits have no knowledge; of alcohol, and of the theory of disease and its remedy.

WILLIAM EDWIN IVE.

The spirit seemed strange to his position, and controlled the medium with some difficulty. "The revelations of *post-mortem* life are very wonderful to some folks. Sixteen months ago, if anyone had said I should have been engaged in it, I should have treated it with ridicule, yet here I am." After describing death and scenes in the spirit-world, he said, "I died from a breaking down of the constitution, chiefly in the stomach, prostration, nervous exhaustion, then death. I lived at 41, Dacre Park, Lee, Kent; died the third week of June, 1869, aged between 56 and 57. My name was William Edwin Ive. If you send a paper to that address, my friends will receive it."

THE "STROLLING PLAYER"

then held a long conversation with the company.

### MR. HERNE'S SEANCE.

Mr. Herne held his usual weekly seance on Monday evening, which was attended by a numerous party of ladies and gentlemen, a few of whom apparently came to scoff, and if they did not remain to pray (which they were told they had better do before they went to spirit-land), at any rate left with a different impression concerning Spiritualism than when they entered, for they acknowledged that what they had seen, felt, and heard was indeed marvellous; yet I venture to say, had they been more passive, and not badgered the spirits by their flippant remarks, the manifestations would have been more marvellous. It is not my intention to lecture the gentlemen in question on their want of good taste, or to preach to them, but merely to warn others who may be interested in investigating the production of phenomena, that one great desideratum for its successful accomplishment is the toning down (if I may use the expression) of their prejudices, if they wish to witness the best spirit-manifestations, or to deal fairly towards the medium and other members of the circle. "Bluff Hal" was the first to communicate by the voice, and talked with us for some time, including the aforesaid gentlemen, but the authoritative and commanding tone in which he was addressed abruptly terminated his discourse, and he left us in apparent disgust, not before one of his questioners, who wished to be touched by the tube, had his request granted by rather a violent blow, which seemed greatly to annoy him. I really believe if he had had any authority over a spiritual police (supposing one to have been in existence), it would not have been long before our friend "Hal" would have been locked up. After this we were visited by our Jewish friend, who spoke to us very nicely. He soon bade us good night, when "John King," who is often, I believe, heard at other celebrated circles, paid us a first visit, and a very agreeable visitor he proved to be. Like our friend "Hal," he had quite a passage of arms with one of the gentlemen referred to, which sometimes became quite personal. A gentleman present, who is, I believe, connected with a certain morning journal, asked John if he knew him; "Oh yes," says John, likewise naming the paper with which the gentleman is connected. Some person present wished for information concerning the war, and whether it was not all over with Paris, when he stated most emphatically that it would not be bombarded. A lady present, who is developing as a writing-medium, had some good tests, one confirming what she had written with her own hand the same afternoon. The other was respecting her guardian-spirit, whom she asked John to describe, which he did by saying she was a beautiful Quakeress; this also confirming what she had been previously told. As she sat at the table, she held in her hand a copy of the MEDIUM, which was snatched away by some unseen power, and floated and rustled across the room, coming in contact with, I believe, everyone present; the cardboard tube was also freely made use of, being made to touch nearly everyone present; it was also held by one of the gentlemen who at the fore part of the evening seemed very sceptical, and he acknowledged that he felt it drawn from him very gently, and directly after the voice of "Bluff Hal" was again heard for a short time, but the power being on the wane, he did not stay long, bidding us another adieu. I have no doubt, if the circle had been more harmonious, the results produced would have been more wonderful, as every week that I have attended Mr. Herne's seances, with the exception of the first two or three, which were partly failures, they have gone on improving in the different phases of phenomena. May they continue to improve, which I feel certain will be the case if we as investigators in the glorious science will only gather together in the true spirit of brotherly love, casting all our little (and big) prejudices aside, receiving gladly what is offered by our spiritual guests, and if we cannot get all we wish, may we be content with what we get.

A WELLWISHER TO THE CAUSE.

IS IT TRUE?—The black clouds of ruin hang their sable folds over a doomed city. This generation shall go, a generation shall come, and Paris will be a heap of ruins.—*From a Spirit, November 7, 1870.*

### A SEANCE WITH MR. AND MRS. GUPPY.

To the Editor of the Medium and Daybreak.

SIR,—Allow me to give your readers who may be interested in seances a short account of another remarkable one which took place last Sunday evening at the hospitable abode of Mr. and Mrs. Guppy. There was present a select party of friends, viz., Dr. and Mrs. Guppy, Mrs. G., Madame de S., Mr. and Mrs. G., the host and hostess, Miss Neyland (a new and remarkable medium), and myself. We sat down, rather closely packed, at the usual loo table, on which was placed the set of musical bells mentioned in my last week's report in the MEDIUM, and a larger banjo than before. Scarcely had the gas been placed on, when the table moved about somewhat violently, then moved completely off the floor a foot; the bells then began to ring very pleasantly, and seemed to be floating about the room; the banjo then joined, and made somewhat of a Dutch concert with it, which was more amusing than beautiful. Mr. G. continually asked by the alphabet what they wanted, but they (the spirits—he said there were two) failed to give him any satisfaction; at last they spelt out for him to put his hand on his wife's head; this being done, we had shortly after a shower of dewy flowers, consisting of pompones, chrysanthemums, marigolds, leaves of fern, and lemon-scented geranium, &c.,—quite a bouquet given to us all, and these were followed by pieces of cut apples. We then were touched repeatedly by the tube, which was ballooning about the room, both on our heads and playfully on our faces—some, like myself, most gently, but the lady to my right exclaimed at its roughness to her. Then came the delightful soft touch of the dear spirit hands on us all, both on our foreheads and hands, &c. After a short time came some more flowers, similar to those first sent, then the hands to most of the company; but I was doubly favoured, for I felt behind me, as I leaned against the back of my chair, a distinct figure pressing against my back, and the arms completely encircling me, pressing most distinctly each finger on me. It was impossible to feel anything more real. I only felt, "Oh, that this could last!" but, alas! too soon this faded. We then all saw a large, hazy, orange-coloured light over Mr. Guppy, then others close to the lady-mediums; afterwards a pale blue light on the forehead of the lady to my right; another phosphorescent light like a bracelet round my right wrist; another spirit-light, pale blue, between my hands; and, I was told, a very bright, large light at my back. Many of the company also had smaller lights about them. When I put my hand on the lady beside me, who had a brilliant one for a length of time on her forehead, it seemed quite to disappear; but the instant my hand was withdrawn, it appeared as brilliant as ever. Then, towards the conclusion of this short but highly-interesting seance, there was a wonderful broad flash of light, more resembling lightning than anything else, which traversed the table across from the medium between a lady and gentleman sitting opposite to them. Thus ended a seance which highly gratified all that were present, and many thanks are due to Mr. and Mrs. Guppy for their warm-hearted kindness and hospitality, and their endeavours to advance the cause of Spiritualism.

C. H. M.

### ASSOCIATION REGULATIONS.

To the Editor of the Medium and Daybreak.

SIR,—I am desired by the committee of the "Dalston Association of Inquirers into Spiritualism" to express their gratitude to you for the publicity you have so generously given to the prospectus of the association, as well as the correspondence preceding the formation of the same, and as they are anxious that the purposes of the association should be more definitely understood than is likely to be gleaned from our first prospectus, perhaps you will, with your usual liberality, grant a few lines for that purpose. Doubtless there are many of your subscribers residing in our vicinity who will be glad to learn our intentions previous to becoming members of the association, and the probability of this being the case has induced the committee to make the following explanation publicly. Our chief objects are—1. To arrive at some definite views as regards Spiritualism, by careful observation of any phenomena accruing from our seances, as well as by perusal of publications bearing in any way upon the subject. 2. To excite general inquiry by means of sale, or distribution, of various progressive works, &c., for which purpose it is suggested an agency shall be established in connection with the association, so as to meet the requirements of inquirers, &c., residing in our neighbourhood. 3. To initiate inquirers into the mode of spiritual communion; for which purpose we have resolved to admit a limited number (three) of visitors, who may simply be inquiring into Spiritualism, to our ordinary seances. In consequence of our rooms being scarcely more than sufficient to accommodate the increasing number of our members, we were reluctantly obliged to restrict the number of visitors admissible to a seance; but it is anticipated that we shall find it absolutely necessary, after a short time, to obtain more extended accommodation, when the present necessity of limiting the number of visitors will probably be found unnecessary. 4. To facilitate general inquiries, efforts will be made to establish branch circles in our vicinity, particulars of which will be recorded in the books of the association.

In conclusion, let me add that, should any of your readers desire further information, communications addressed to the association will meet with every reasonable attention, while I am generally to be found at home on Tuesday evenings for the purpose of receiving calls from individuals anxious for a verbal account of our progress, &c. Intending visitors will kindly note that they are required to send a week's notice, in writing or otherwise, of their wish to attend a seance, as, in the case of many applications coming to hand, we are obliged to arrange for their visits in the priority of their applications.—I am, sir, yours respectfully,

THOMAS BLYTON, Secretary.

74, Navarino Road, Dalston, E., October 27, 1870.



## SPIRITUALISM AT MAIDSTONE.

To the Editor of the "Maidstone Telegraph."

Sir,—As Spiritualism has been so much on the tapis of late, I expected some of your correspondents would allude to the sermon preached at All Saints by the vicar upon "The Sin of Spiritualism." I was surprised to find that Mr. Stewart himself is to all intents and purposes a Spiritualist, for he admits, in the first place, the reality of the spiritual phenomena which are now making so much noise in the world, and which the committee of thirty members of the Dialectical Society have unanimously pronounced to be genuine facts; and secondly, he goes beyond the present position of the Dialectical Society, for he admitted also that these phenomena are produced by the spirits of departed persons. Now these are the only two points of belief which go to constitute a Spiritualist, for beyond these two points of accord every Spiritualist has his own individual views, varying without end as the changing scenes in a kaleidoscope. Many Spiritualists who have gone a very little way into the subject, and are trammelled with ancient prejudices, think as Mr. Stewart does, and look upon it with a great deal of ill-boding apprehension. They only look upon the dark side of the question, for what question has not a dark side? They search out in the Scriptures the very few, and those doubtful, instances where, apparently, spiritual intercourse is denounced on account of its abuse, but shut their eyes entirely to the innumerable cases of an opposite kind, where spirits have appeared, and either directly, or through human mediums, have in various ways entered into the affairs of this life in nearly all the numerous modes which are becoming so frequent in the present day. Mr. Stewart's idea that angels are not spirits of the departed, but beings of a different nature, is evidently a mistake, and is invariably denied by spirits themselves. Did not the angel which appeared to John at Patmos plainly say, "I am thy fellow-servant, and of thy brethren the prophets?" The word "angel" simply indicates their office, signifying messenger. Mr. Stewart was also in error in supposing that modern Spiritualism has been exclusively sought for; on the contrary, the phenomena have for the most part come to us unsought, and often in the face of the most strenuous opposition. That was the case in regard to the Fox girls in America: the wonderful manifestations in their presence were quite spontaneous, and are remarkable as forming the starting point of modern Spiritualism, and those who are able to take an enlarged view of the subject can perceive an evident plan, or systematic order, in the astounding spiritual events which have for the last twenty-two years been simultaneously developing themselves in every part of the known world.

There are no doubt dangers connected with Spiritualism, and I go with Mr. Stewart so far as to think that the subject should be approached with extreme caution and seriousness; but to shut our eyes and totally disregard and repudiate, upon the most flimsy pretexts, a thing which is spreading like a deluge over the whole earth, and bringing both blessings and curses in its course, would be absurd infatuation. If anyone should think I am exaggerating the importance of the subject, let him read Mrs. Emma Hardinge's "History of Spiritualism in America," lately published, which can be procured by Mr. Burns, 15, Southampton Row, Holborn, for 15s., and should be studied by all who think their existence as eternal beings of the slightest importance. In my opinion it behoves us to look this matter in the face, for it is already in our midst and cannot be shut out. I know a great many families and individuals who derive inconceivable happiness from it, as it brings them into frequent communication with long-lost friends, but I also know of other cases in which the result has been the reverse, and surely that is equally a reason why we should look into the matter. Everything has an evil side as well as a good side: fire, which by intelligent application is so useful to us, will burn those who are ignorant of its nature. The spiritual affluents may come upon any of us or our children uninvited, and when least expected. It is well that we should recognise it, and endeavour to understand its nature, for it is dangerous only when we deal ignorantly with it. I am told there has been a case of spirit-mediumship in our West Kent Hospital, which the doctors knew not how to deal with, and the poor man suffered unnecessarily in consequence. Surely it is time the doctors at least knew something about Spiritualism.

I am, Sir, yours obediently,

INVESTIGATOR.

SOMNAMBULISM.—A curious incident occurred in the village of Cannington on Wednesday with a young man named Richard Dell, a tailor, son of Mrs. Dell, letter carrier. It appears that Dell is in the habit of rising from his bed and walking downstairs in his sleep, but seldom has been known to go further than the garden. However, on the above morning, very early, he got up from his bed and put on his trousers, and also a scarf round his neck. He then carried all the bedclothes outside the house, put the counterpane round his shoulders, and walked as far as Kingston public-house, a distance of nine miles. About four o'clock he awoke, and found himself under a wall opposite the above inn. As Dell had never been to that place before, he was quite at a loss to know what part of the world he was in; but shortly after, as daylight appeared, he saw a finger-post which directed him to Asholt, a village about five miles distant, en route for Cannington, and to the former place he repaired as soon as possible, shivering with the cold. He then returned home to his mother, whose anxiety was greatly relieved by his appearance, as she had been diligently searching after him since six o'clock in the morning. At that hour she went to call him to get up, but not finding him in his bedroom she went to look for him, and then she saw all his bedclothes, save the counterpane, lying in the road in front of the house. The poor woman became almost frantic, believing that some ill had befallen her son; but about ten o'clock the poor fellow returned, not looking all the better for his night's excursion.—*Somerset Gazette*.

A CURE FOR SOMNAMBULISM.—Two instances of somnambulism being perfectly cured by means of bromide of potassium are recorded in the *Paris Les Mondes*. A woman twenty-four years old, who had attacks two or three times a week for ten years, after taking two grammes of bromide of potassium in seventy-five of water daily, the dose being gradually increased to six grammes, was entirely cured at the end of two months. In the other case, a girl of eight years, after taking one gramme morning and evening for a short time, was completely restored to health.

NEW PERIODICALS.—We have received from W. H. Terry, of Melbourne, a packet of No. 1 of the "*Harbinger of Light*," a New Monthly Journal devoted to Zoistic Science, Free Thought, Spiritualism, and the Harmonial Philosophy. It is a substantial production, and the price is 6d.—No. 1 of the *American Journal of Spiritual Sciences* has also come to hand, price 6d. It contains lengthy extracts from *Human Nature* and our pages.—Dunedin, New Zealand, has also produced "*The Day Star*," a Fortnightly Journal of Politics, Religion, and Science." Spiritualism occupies an important place in its pages.

EXPERIENCES IN DEVELOPMENT.—In *Human Nature* for July and September, appeared two long articles by A. C. Swinton, relating his experiences in the development of mediums. Respecting these articles, the Editor of the *American Journal of Spiritual Sciences* writes:—"Present my thanks to Mr. Swinton for his valuable experiments in the spiritual sciences, and tell him that we in America shall make him the pioneer of the scientific analysis." These articles were copied into the *Religio-Philosophical Journal*, as also into the *American Journal of Spiritual Sciences*; and they should be read by every Spiritualist. The numbers of *Human Nature* containing them may yet be had.

"THE ALPHA BROTHERHOOD."—This is a capital idea, viz., an association of persons to promote the circulation of the works of E. N. Dennys, author of "Alpha" and a series of excellent sermons now publishing at our office. This suggestion is from the spirit-world. Who will respond?

THE BRADFORD ANTHROPOLOGICAL SOCIETY give some attention to Spiritualism. The secretary, Mr. A. Cross, will deliver an "Historical Sketch of Spiritualism," at the society's meeting on December 13, and Mr. G. F. Onions will devote several evenings to "The Vagaries of Spiritualism." We think it should be printed "Vagaries of Spiritualists," as no doubt there are many, and we hope Mr. Onions will not spare them. He seems to be an ardent Spiritualist himself, and he will know that the best remedy for "vagaries" is positive knowledge.

J. W., Chester.—Your verses are very poetical—more so than spiritual; hence they have to give place to matters of a more direct tendency.

We have received from H. Bamford, Castlemaine, Victoria, a packet of "Sunday Evening Lectures" by G. C. Leech, B.A. The basis of Mr. Leech's teachings may be inferred from a declaration of principles published in the *MEDIUM* for October 7. The lectures now sent treat of "Devil Worship," "Universalism," "Education," and "European Events." We hail with delight the efforts of such a noble worker.

IT IS RUMOURED that D. D. Home, the celebrated medium, is at Versailles, with the King of Prussia.

POPULAR SUPERSTITIONS.—From an announcement we perceive that the Rev. G. C. Bellew gave a lecture on "Witchcraft," on Tuesday evening, in St. Mark's Schoolroom, Marylebone Road. On Tuesday next he lectures on "Dreams," and in the week following the subject is "Ghost Stories." These topics are of interest to students of psychological phenomena, and we shall be glad of some notes of the lectures from those who may be able to attend.

WALSALL.—J. Burns, of the PROGRESSIVE LIBRARY, will give the following Lectures in the Temperance Hall:—November 11, "Impediments to Health, Wealth, and Happiness;" 12th, "Musical Gymnastics;" Sunday, at three o'clock, "Science and Religion;" Monday, the 14th, "Love, Courtship, and Marriage." The Evening Lectures at eight o'clock.

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